CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

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THE CHRISTIAN MOTHER IN DEATH.

I go to the land where the pure spirits dwell,
'Midst bowers of beauty and bliss;
Then why should I take an unwilling farewell
Of a false, fleeting world like this?
Do I wish to live over
The past once again,
That thus I discover
At parting, such pain?
Oh no, 't is not so —though my tears overflow,
To my Master and Maker I long to go.

Soft voices are calling—O haste thee away!
The feast is prepared, and the song;
The guests are in waiting, and we only stay
To bear thee in triumph along.
Our pinions have power
Unknown to the wind,
And earth, in an hour,
We'll leave far behind.
On high, as we fly to our home in the sky,
The stars seem to whirl as we pass by.

O, Father! forgive the frail being that grieves
As she casts a last look below,
On two that are tender, and one, that she leaves
Alone, on a journey of wo.
For a wife and a mother
Perhaps they'll complain,
And the voice of another
Would cheer them in vain.
When deep in my sleep, a sad silence I keep,
They'll call on their loved one, and watch, and weep!

Thou God of all goodness, and mercy, and love,
With my dying breath raised to thee,
I trust that thou wilt to these mourners prove
The guardian thou hast been to me.
Ere the soul shall have broken
Its fetters of clay,
O grant me a token,
I answer, I pray;
That I, with no sigh of regret, may then die,
And haste to the heaven that waits on high.

Ferguson's Early Days.

RELIGIOUS INTELLIGENCE.

FOREIGN.

NEW ENGLISH CHURCH AT HAMBURGH. On Sunday, July 16, 1826, the English Reformed Church in Hamburgh was opened for divine service. On this long-expected occasion, the Rev. Dr Raffles preached to large congregations, in the morning and evening; and owing to the Rev. Mr Waterhouse, of Dewsbury, being by domestic afflictions prevented from taking the part he had engaged, Mr Mathews preached in the afternoon. A dedicatory address was delivered in the morning by Dr Raffles previously to his sermon, which was founded on Psalms xliii, 4. The discourse in the afternoon was from 1 Chron. xvi. 29; in the evening from 1 Tim. i, 11. There were present a deputation from the Senate, other public officers of the state, some of the city clergymen, as well as a considerable number of British and other seamen in the gallery, which contains 150 seats, and is set apart for their accommodation permanently. After the services, collections were made to the amount of £85. Under the same roof with the chapel is built a house for the minister; the ground was generously granted by the Senate of Hamburgh. The directors take this public opportunity of returning their most sincere and affectionate thanks to their many friends, of various denominations of Christians, in England and Scotland, for their liberal assistance to the building of this House of God. *Evang. Mag.*

EPISCOPAL CLERGY IN ENGLAND. It seems by a statement contained in the Report of the Society for the protection of religious liberty in England, that the odious exaction of 'Easter Offerings,' still disgraces some of the clergy in that country. In one village, twenty persons, wretched in poverty, were recently summoned for arrears of these dues, before the clergyman, though not a magistrate, by whom the claim was made. One poor old man, eighty-five years of age, for two years dues, fourpence each year. Another, three years at the same rate, and to the account was added 'for your daughter, two pence ha'penny each year, making seven pence ha'penny.' This person had to pay four shillings cost of suit. Another instance of oppression is given in an account of a clergyman, who refused to perform the rites of burial upon a child, because he had been baptized by a dissenting minister. The funeral went to the burying ground, and after waiting a considerable time, the friends conveyed the corpse to a ground belonging to dissenters, where they interred it. Another clergyman refused a place of burial to an infant child of a Baptist minister; and the parents were compelled to carry their infant to a Baptist burial ground, nine miles distant. In another place, the priest refused to bury a child of a dissenting minister, unless he received the fees of baptism as well as interment.—*Salem Obs.*

DOMESTIC.

EPISCOPAL CONVENTION, assembled in Philadelphia, November 15. In the *House of Bishops* there were present, as we are informed, eight prelates, including every member of the bench, with the exception of one, said to have been detained by sickness. As the proceedings of this venerable body are private, they become known only by its communications to the other House and its decisions.

There were clerical and lay deputies from fifteen of the States, embracing many of the most distinguished divines and laymen, more numerous and not less respectable than those who have had seats in this body on former occasions; eminent men of the bar and in medicine, as well as of other avocations. The Rev. Dr. Wilmer, yet of Alexandria, but about to remove, as has been announced, to the College of "William and Mary," in Virginia, presided, with great propriety and dignity.

The Convention was opened with divine service, and a sermon by the Bishop of South Carolina, Dr. Bowen. It has been published. Those who heard or read it, pronounced high encomiums on the piety, learning, and general ability displayed by the preacher. It is said to be a production of the *old school*, in the manner of the divines of the best ages of the Church, untainted by bigotry or intolerance enforcing the necessity of discipline, but not straining it beyond the limit of expediency, nor trenching upon the just rights of conscience, compatible with indispensable order and regularity.

The subject which almost exclusively occupied the two first days of the session, proved at last to be, in the opinion of the House, entirely *extraneous* to its proper sphere of power and duty. It was a proposal, by a reverend gentleman from South Carolina, to receive, under the patronage and protection of the Convention, an Association for the purpose of printing and disseminating standard theological books. The usefulness of the design was generally, perhaps universally, admitted; but the expediency and propriety of the Convention's adopting it, although, maintained with ardour and eloquence, by the reverend proposer especially, and a few other gentlemen, were negatived by a majority.

The next object of attention was the report of a committee appointed at the last Convention, to prepare a compilation of Hymns, for the use of the churches. They had received the sanction of the House of Bishops, and, all objections being over-ruled, they were adopted by the deputies, and consequently have the entire sanction of the Convention, according to the constitutional construction of the majority.

A proposal from the Bishops to introduce alterations in relation to the portions of scripture, and the psalter, in the daily services, in the office of confirmation, &c. with a rubrick to enforce the use of the ante-communion service, as it is called, presented a theme of discussion most ardent and animated, and of the longest continuance. The alterations were adopted by the vote of a large majority; but they remain to be finally accepted or rejected by the next Convention, after they have been made known to the State Conventions.

The reports on the General Theological Seminary, located at New York, and on the Foreign and Domestic Missionary Society; both of which institutions are eminently useful and prosperous; the report on the general state of the Church, in detail, having reference to the various dioceses, and, finally, the *Pastoral Letter* from the bishops, were the other interesting objects of attention.

The Convention was closed by a short address from the presiding Bishop, and divine service.—*National Gazette.*

BAPTISTS.—From the present appearances in this denomination of Christians, it is obvious, that some changes are about to take place, which will be for the advancement of more enlightened and liberal views of Christian doctrine and practice. In various parts of our country, there is evidently a "shaking among the dry bones" of *creeds* and *confessions* of faith, and "an army" of free and zealous Christians will arise and march forward in defence of the right of free inquiry and rational Christianity. The original foundation of this society is such as to warrant the belief, that a revolution will take place among them, because there is nothing to fetter their churches or ministers to any creed, or to prevent a change when a majority of their members shall desire it. Each church is an independent body and possesses the sole right to choose and dismiss their ministers and other officers, without the advice, consent or control of any other body of men. And although in late years, attempts have been made to introduce creeds by a few who, like Diotrephes of old, love to have the pre-eminence, yet they have not so generally succeeded as they fondly expected. A number of distinguished men, seeing the tendency of these measures, have uniformly opposed them, and raised a warning voice against these innovations, and this has had a tendency to create in the minds of the members jealousy and distrust of these would-be-keepers of the consciences of their brethren. A fundamental principle of this sect is the sufficiency of the scriptures, and all the old churches in this country have no creed to this day. Attempts have been made in many associations to introduce a creed, in some they have succeeded, but in others it has not been yet affected, and probably never will be.

One hope of a reformation in this sect is founded upon the exertions of several able and independent men among them, who remain orthodox in their sentiments, and therefore are not liable to the charge of heresy, or of promoting unsound doctrines. However, we may desire that they may embrace liberal views of doctrine, yet it is probable with their present views they may be capable of doing more good; for should they once be suspected of a departure from othodoxy, they may bid farewell to any hope of making an impression upon their orthodox brethren. No one of this number is more able or zealous than Mr Campbell, the editor of the *Christian Baptist*, an able work published in Virginia. If we may judge from the numbers which we have seen, there are few periodicals which display more sterling ability and good practical common sense than this, or which exposes with a bolder pen the machinations of priestcraft and intolerance. He has exposed in a late number the intolerance of a Baptist Association in Pennsylvania, which excluded several churches for not adopting the *Philadelphia Confession of Faith*, and at the same time gives advice to those churches which are to meet at Washington, Pennsylvania, to form a new Association, not to adopt any creed but the scriptures. The parable of the *Iron Bedstead*, inserted lately in our paper is from the pen of this writer, and was addressed to these churches, with a view of inducing them to act upon more liberal principles than their brethren, and to reject entirely the use of *any bedstead*, by which they may lengthen or shorten their members.

We understand that there are several other ministers eminent for their learning, piety and talents, who are associated with Mr C. in the good work of reformation, and that many churches have proceeded so far as to assume the title of *Reformed* Baptists. If this work of reformation once commences among them, it must and will go on, as there is no Synod or spiritual court to check it, and the constitution of the churches, and the sentiments of their members being generally thoroughly democratical, any attempt by priests or associations to control them will be treated with indignant contempt.—*Christ In.*

REVIEW.

SHEPHERD'S ADDRESS.

A Sermon Preached in St Saviourgate, York, on Sunday June 25, 1826, and Addressed to the Students of Manchester College. By WILLIAM SHEPHERD.

Manchester College, in York, before the students of which, this discourse was delivered, is the seminary in which our English brethren educate most of their young men who enter the ministerial profession. It was formerly established in Manchester, but some years since was removed to York, where it now exists in a flourishing condition, under the superintendance of the Rev. C. Wellbeloved. The College is a collection of three or four brick buildings, formerly dwelling-houses, situated on the sides of a square, walled in, and entered by one gate. In one of them lives one of the tutors, Mr Turner. The refectory is an apartment in his house and furnished by his family. The chapel is said to be quite a neat room, and is furnished with portraits of benefactors and distinguished divines. Each student occupies a room by himself, much on the same plan, if we are rightly informed, with those in which the students are accomodated at Divinity Hall, Cambridge. The whole course of study pursued at York, occupies five years; the two last only being devoted to theology. We do not know how this term of time compares with that required at the other Dissenting colleges; but as it is two years less than that demanded in this country, we think it worthy of remark, that the attainments made by the students are of so respectable a rank.—Mr Wellbeloved, the Principal, has been long known in this country. The college library is kept in his house, and consists of about 9000 choice and valuable volumes. Besides him, there are two tutors; Mr Turner in mathematics and physical and intellectual philosophy; and Mr Kenrick in the languages and rhetoric. Both are said to be accomplished men, and the latter spent some time in Gottengen. The young men are said to pursue their studies with diligence and zeal. We learn that great improvements have been especially witnessed within a recent period. They engage in their profession with a good spirit, and among other means of improvement and usefulness, have, a short time since, formed amongst themselves a society for voluntary labors in the neighboring villages, where they try their powers in extemporaneous speaking, and have been already successful in gathering two or three congregations.

The Sermon, whose title we have given above, was preached to the students in the chapel, where Mr Wellbeloved's congregation worships, and where Mr Cappe was formerly minister. The text from Titus ii, 15, *Let no man despise thee.* The preacher insists on the respectable and honorable standing of a dissenting minister, and exhorts those whom he addresses, to the pursuit of those attainments and that character, which shall correspond to the station they are to fill, and the duties they are to perform. We have read the discourse with pleasure, and copy with approbation, the following passage on ministerial propriety.

"In the less restrained intercourse, then, which you will soon have with society at large, allow me to recommend to you as the polar star for the guidance of your conduct the following principle, that no man is despised by the well judging, or even by the public in general, who conducts himself in a manner befitting the occupation upon which he is entering, or to which he is destined. This principle is true as applied to all the trades, crafts, and professions to which men devote themselves throughout the wide range of society; and we must have all observed the just ridicule and contempt which is heaped on those who violate it. What then is naturally expected from those who profess to devote themselves to the Christian ministry? I answer, not only the essence of virtuous conduct, but also a guarded circumspection of behavior, a decorum of manners, a simplicity and sincerity of conversation, and a general propriety of demeanor, which becomes those whose duty it is or soon will be to exhort others to avoid "all appearance of evil," whose contemplations should convince them of the vanity of sublunary things, whose meditations on the awful certainties of futurity, may be justly expected to tinge their minds with a seriousness, which, real as it is, is yet by no means inconsistent with that placidity and even with that cheerfulness of disposition, with which those must be endowed who are conscious to themselves of pure zeal for the diffusion of the truth as it is in Jesus, and of an ardent wish for the promotion of the highest interests, and of the eternal welfare of their fellow men.

"I am the more induced to touch upon this topic, because in the experience of life, I have now and then observed some young men trained, and in training for the Christian ministry, who, in their intercourse with society at large, have occasionally affected to throw off the divine, and to assume the manners of men of the world. But, believe me, this is a dangerous experiment. It is no part of wisdom to approach to the verge of those confines where propriety ends and impropriety begins. They who act thus, put themselves into what is called, and very expressively called, "a false position." They heedlessly throw themselves into the way of temptation, and run an extreme hazard of falling into evil. At all events they expose themselves to censures which it were wise in them to avoid. They appear as a kind of mongrels in society, who can have no just claim to reverence or esteem. Nothing is more contemptible than affectation.—And in what does affectation consist? It consists in a man's wishing for a while to appear what he is not; and whether an individual sustains the part of the *Bourgeois Gentilhomme*, or of the worldly mannered divine, he cuts an awkward figure upon the stage of life, and will be despised by every one who makes a due estimate of human character. If he proceed, as in all probability he will, from levity to vice, his doom is sealed, he becomes an outcast from the association of the wise and good, and is soon regarded with contempt, even by those, who are for the time the companions of his vicious indulgences."

SELECTIONS.

RELIGIOUS CHARACTER OF JOHN ADAMS

Extracted from a Sermon, (printed not published,) delivered at his interment, by Rev. P. Whitney of Quincy.

"In the *religious* character of President Adams there is much to admire, and much to imitate. He was, from inquiry, a firm believer in the divine mission of Jesus Christ, and the truth of the gospel. He saw in this heavenly system of doctrine and moral instruction the *only* and a *full* supply for the deficiencies of human reason, and the wants of nature. He had studied its evidences and its character as a revelation from God with great attention and impartiality—and at a period in the history of our country, when many enlightened minds, from the repulsive manner, in which the christian doctrine was presented to their view in the stated ministrations of the temple, were inclined to scepticism, *he* examined the christian records and the christian system for himself; and the result was an early and open profession of the celestial origin of the gospel and its divine authority. For nearly sixty years he had been a member of the church of Christ in this place, and was a member of the longest standing at the period of his death.

In his views of religion he was strictly a Unitarian; nor is it of little importance to that class of Christians that a mind so capable of judging as *his*, and so critical in its inquiries in order to obtain satisfaction, should at length settle itself in the belief of that system, which Unitarians support. He read the scriptures with a philosophic eye; by this I mean, that he called in the aids of reason in the examination, and pursued the same process in his endeavours to understand the revelation of God's will, as he would have done in the investigation of any other writings; and the result was, that his faith corresponded in all important points with the faith of Unitarian christians. But his good will was not confined to those, who thought as he did on the subject of religion. His charity was extended to the followers of the Saviour of every denomination. And while he would sometimes lament over those strange views of the christian doctrines, as they appeared to him, which the clearest minds are often found to entertain, he felt no disposition to censure them for the want of sincerity in the formation of their creed, or to exclude them on this account from the future mercy of the only unerring Judge of motives and character.

He was well read in all the controversies relating to christian faith, and as a theologian stood on higher ground than *many*, who are exclusively devoted to the ministrations at the altar.

His religion did not consist only in the *faith* he avowed. It was manifested in the only effectual manner, it could be, by the uprightness and piety of his general deportment. As a partaker of human infirmity, I would not hold him up as without imperfection. But let him, who is without his faults, "cast the first stone." The great doctrine of a future life and of human accountability was deeply engraved upon his heart, and gave a complexion to his general character. "I have always been," he recently remarked to me, "a *religious* man. It was the confident belief of a future life and a future retribution, which has sustained me through the varied and trying scenes, in which I have been called to act. Without this belief I should never have made the sacrifices, I have, nor submitted to the toils and cares, that have been my lot. But believing that I was in the path of duty, and accountable to God for the right employment of the talents, he had given me, I *devoted* myself to the duties of the public stations, I have been called to fill."

And I doubt not that in all the offices, he sustained he invoked the guidance and the blessing of heaven, and connected his fidelity with the solemn reckoning, that awaited him, at the tribunal of his Judge.

His example in this place has been in the highest degree favorable to the cause of religion. He was a constant and devout attendant upon the public services of the christian sabbath till the infirmities of age prevented him from uniting in the devotions of the sanctuary, and thus giving the influence of his example to an institution, which he considered so vitally connected with the improvement and welfare of society.

STATE OF THE SLAVE TRADE.

FROM THE ECLECTIC REVIEW.

The Netherlands, Spain, France, and every civilized kingdom, with the exception of Portugal and the Brazils, have put the slave trade without the protection of the law, and there is now a fair prospect, that the pending treaties with the courts of Rio and Lisbon, will secure the formal abolition of the trade by those states. Yet, the slave trade, though declared illegal, has *increased*, owing to the inefficiency of the laws, and it is to be feared, the connivance, or at least, criminal supineness of the French, Spanish, Portuguese, and Brazilian authorities.

But who are the buyers? Were there no market, no demand, the supply, and the trade which furnishes it, might be expected to cease of themselves. Our own colonies, it is to be hoped, have no indirect means of importation. The American trade is stated to be seemingly 'almost entirely extinct.' The States of Spanish America who were the most interested in the traffic, have shewn an eagerness to disown and prohibit it.

The chief markets for this contraband traffic in flesh and blood appear to be the Havanna and Brazil. The number of slaves imported into Rio de Janeiro in 1824, was 26,712; in 1825, 25,769; but the numbers embarked were 29,211 and 27,675; 4400 having, in the two years, died on the passage. The number imported into Bahia in 1824, deducting those which were re-exported to Rio, and are included in the above account, was 2609; deaths, 50 out of 3187. In the first half of the following year, the number imported was 1505, being in the same proportion. The returns do not give a single death on the passage; but there can be no doubt, that this part of the list is falsified, lest the real mortality should attract attention to the excessive tonnage. The total number annually imported into Brazil appears to be, on an average, considerably above 30,000; and the deaths on the number embarked cannot be taken at less than from 2500 to 3000 more; probably, ten per cent. would not be too high an estimate. The number of slaves landed in different parts of the island of Cuba in the course of the year 1824, is calculated at upwards of 16,000, in forty-four vessels, French and Spanish. The authorities of that colony take no notice of these arrivals, and their interested and criminal negligence is seconded by the connivance of the Naval Department, and by the apathy of the Spanish Government. A list is given of five French vessels which arrived at the Port of Havanna with nearly 1500 negroes, in the first six months of 1825. With regard to the French slave-trade, which has now extended to Cuba, it appears that their traders swarm on the coast of Africa; and 80 ships, averaging about 130 tons, belonging to Nantz alone, are engaged in this accursed traffic, by which they are said to have cleared 90 millions of francs *since the Restoration*. In fact, while the Spaniards and the Portuguese carry their profligacy as far as ever, the French have become the slave carriers of the Antilles.

PAPERS OF DR WATTS AND SIR ISAAC NEWTON. The conduct of the executors of Dr Isaac Watts, in withholding the more copious evidence of his having rejected the doctrine of the Trinity, (although we have sufficient proof of this in his *Solemn Address to the Deity*,) naturally occurs to recolleetion. The expression of Bishop Horsley, concerning the 'cart-load of Sir Isaac Newton's papers unfit for publication,' serves to shew us what injury prejudice may inflict on the cause of truth, and how blind it may render men to the evidence of reason. For, without denying to that accomplished ecclesiastic considerable acuteness of penetration, I choose rather to coincide in opinion with one not his inferior in scientific attainments, the present Professor of Chemistry in the University of Glasgow, according to whose forcible expression, No one who has ever read a page of Sir Isaac Newton's works can believe that he would write a cart-load of papers on a subject which he did not understand. Dr Horsley was the champion of the *Trinity*; this gives us the reason why he thought Newton's papers unfit for publication; but it is much to be regretted that they have never seen the light. See Dr Thomson's History of the Royal Society.—*Benjamin Mardon.*

CHRISTIAN REGISTER.

SATURDAY, DECEMBER 9, 1826.

We have sometimes thought that we could perceive in conversation with Unitarians, a distrust concerning the system which they have embraced. They doubt not that it is more consonant to reason and scripture than the popular theology, but they seem to entertain a suspicion that it is not so spiritual or strict in its demands. They fear lest the declarations of the self-styled orthodox reiterated in a manner which only ignorance or effrontry can explain, may be founded in truth. We lament that assertion is so often permitted to produce the effects that should flow only from conviction. The Unitarian Christianity which we advocate is a system of fervent and active goodness. We will not speak of its operation on the characters of those who understand it, unless we are driven to this means of repelling calumny, for such a defence must savor of self-complacency; but we would, for the edification of both the friends and the foes of our religion, and as bound to do this by our own irrepressible convictions, insist on the vital piety and practical holiness which are the necessary fruits of genuine Unitarian Christianity. It is not a loose system, a cold faith, one which neither touches the affections nor deals with the conscience, nor demands self-denial and heavenly mindedness. Frequent as these charges are, we pronounce them false; and if a question is to be settled by assertion, we claim that they who know most about the subject, should be allowed to possess the best opportunity of judging concerning its merits. We might, if we pleased, write about popular substitutes for religion; but we would avoid recrimination. The views of the gospel which we maintain, present to our minds vastly, we had almost said inconceivably, stronger motives to piety, and impose a vastly more rigid and consistent goodness, than the views to which an attempt is made to appropriate the name evangelical. Unitarianism, to borrow the language used by a friend with whom we were conversing on this subject, Unitarianism is the *hardest* religion in the world. It requires more watchfulness, effort, and self discipline than any other form of doctrine that man has invented or imagined he could discover in the Bible. "Strait is the gate, and narrow is the way, which leadeth unto life."

Our brethren of the Church Register may spare their anxiety on the subject of Unitarians changing their name. There is no such project in contemplation. We like the term too well to drop it. It expresses the fundamental doctrine of religion, which we neither wish nor dare to envelope in forms or expressions that rob it of its simplicity. The remark, coming from this source, seems to us rather curious, "that from the time Unitarians adopt a name, not necessarily distinctive of their opinions, they may date the downfall of their sect." The obvious meaning of these words is that Unitarianism recommends itself to the common sense of men. Did the editor intend as much? We like another sentence so well that we are glad to transfer it to our columns. "Honesty wears her name upon her brow, and is always ready to bare her bosom to the light, but craft hides her head beneath a cowl, and girds her cassock tight around her frame."

We have thought we should do our readers better service by presenting them with the following extracts, from a sermon lately received by us, than by increasing our own contributions to this week's Register. The discourse was delivered before the Western Unitarian Society in England, July 13, 1825, by Robert Aspland, a name familiar to many in this country, as borne by one of the most enlightened and zealous supporters of Unitarian Christianity in Great Britain. The subject is the "Causes of the slow Progress of Christian Truth." The text is taken from 2 Tim. iii, 7, "Ever learning, and never able to come to the knowledge of the truth." We begin our extracts with remarks that fall under the second head of the discourse.

"It must be confessed that there is in all classes of society, and in all denominations of Christians, a great *supineness* with regard to Christian truth. The statement may appear inconsistent with the known fact of there being in the present day a louder profession of zeal for religion, and a warmer stir in its promotion, than at any former period, but is not so in reality, as will be evident to any one that will consider that there are few that care to understand fully and correctly their own professed principles, that there are fewer that think it right to study the principles of others, which yet they reject, decry and oppose, and that there are fewer still who make conscience of examining the scriptures so as to satisfy themselves as to a pure text, a faithful translation and a right sense.—Some are careless from a general habit of indifference to all questions that do not affect their immediate temporal interests. Some are at rest upon the subject because they perceive others to be so, whose temper they insensibly imbibe, not knowing perhaps that any are otherwise minded. Some take their ease in whatever they find established, from respect to their fathers, from deference to authority and from a real prostration of understanding; judging that all religion is good, but that one form is as good as another, and that it is better not to disturb what is settled by custom and law. Some shrink from severe religious inquiries, under the persuasion that they are unequal te the task; some are averse to the labor and trouble of research; and some are afraid of the obloquy that in many places attends singularity in faith and worship. Some prejudge, that religion was never designed as a matter for the mind to work upon; that it is a feeling and nothing more, and that the feeling is both supported and expressed by certain authorised ceremonies. Some entertain a suspicion that religion, or at least, their own form of it, will not bear examination, and that therefore, as they mean for various reasons to preserve their faith, it is wisdom to let it alone. And there may be others that turn away from serious subjects, conscious that their characters are not altogether right, and that they cannot pursue their wonted courses with satisfaction but in the dark.—These will be found, I apprehend, to comprise a large proportion of those that might have been expected to seek the knowledge of the truth, and the enumeration may allay our surprise at its small progress; although it is strange that so many should be careless with regard to a question involving in reality the greatest and most lasting interest of the human race. On infinitely minor topics or infinitely lower concerns, they are manly, resolute, industrious, sagacious, eager and vigilant; but here, where there is the noblest exercise of the intellectual powers, where all is at stake that constitutes man great, where the question relates to the moral condition and everlasting destiny of man, to the authority of Christ as the expounder of the divine will, the messenger of the divine love, and the example, and the herald of life and immortality,—here they are cold and dull, inactive and passionless, and contented with ignorance or indecision of mind. Truly are they represented in the parable of the supper; they are invited to "eat bread in the kingdom of God—Come, for all things are now ready—and all make light of it, and begin to make excuse, and to go their ways, one to his farm and another to his merchandize.

"Strong *prejudice* pulls back numbers, even of able and otherwise good minds from inquiry, and consequently from truth. For truth is represented by our Lord as a mineral treasure lying deep in the earth, which none can find but he who seeks, and none obtain but he who digs and labors.—Prejudice has many reasons, (for it can reason against reason,) to deter men from free inquiry. *Reasons*, did I say? *Terrors!* rather, which, like the flaming sword that was turned every way at the gate of Paradise, it brandishes to frighten those that have tasted of the tree of knowledge, and to prevent their approach to the tree of life.—One is, that a particular creed or form is dictated by, and that the rejection of it is a sin against the Holy Ghost. Now this is nothing more or less than an assumption of infallibility on behalf of the framers of the belief or the imposers of the ritual; an assumption of infallibility, too, on behalf of him that adopts the ritual or belief.—Another suggestion of prejudice to stop inquiry is, that reason is carnal; but—not to remark that the terms are a complete solecism, self-destructive—let us ask, whose reason, and why not the reason of him that thus argues against argument?—A third plea of prejudice is, that its doctrines are mysteries, which it is presumption to pry into and piety to adore. Now the doctrines can be understood or they cannot; if they can, then where is the mystery? If they cannot, what is the result but the old monkish maxim, that *Ignorance is the Mother of Devotion.* * * * A fifth warning is, that as a doubt is an error, so an error is immorality. But he that says this usurps God's prerogative of reading the heart. Who art thou that judgest thy brother?—Where in the book of life hast thou read that there is virtue or vice in an opinion?—A sixth alarm raised by prejudice is, that he that questions certain dogmas is the enemy of Jesus Christ. Hard sentence! But let Christ choose his own friends and denounce his own enemies; and he declares that his friends are those that do the will of his Heavenly Father, and his enemies those that, calling themselves his servants, threaten and beat thier fellow servants.—Another cry, (and once a dreadful cry it was!) is that of heresy, raised sometimes for driving men out of the synagogue, and at others for driving them into it; a noisy, but now, thank Heaven! a harmless cry, meaning no more than that he whom it follows is of another mind than he by whom it is set up.—

"A further cause of the slow progress of truth is the *wrong method* by which it is sought even by honest learners.—The first lesson which the inquirer is taught in some churches is to lay aside his reason, and let him put this in practice, and it may be easily guessed what will follow. He will take words for ideas; his belief will be merely an exercise of memory; and his religion will wholly rest upon some human authority.—Many, again, that are seriously intent upon divine truth, look for it as an immediate and miraculous gift of Heaven. This expectation both awes and confounds the mind, and envelopes all sacred subjects in the clouds of mysticism. Faith becomes an undefinable notion or an inexpressible feeling, and Christian discourse a rhapsody.—Nothing can be learned where nothing is taught, and it is too common to place religion in mere excitement of feeling; to value a sermon, for instance, not by the thoughts or arguments which it contains, but by the extravagance of its language or the violence of tone, and vehemence of gesture with which it is delivered; and to measure the sabbath, not by the sum of serious thinking, useful discourse, or profitable reading by which it has been filled up, but by the outward performances, perhaps at different places and under different voices, with which it has been crowded."

The author discusses the subject of a church establishment, but his remarks will be read with more interest in England than here. We quote the following suggestions and recommend them to candid perusal.

"Justice demands that I should point out one more cause, of the slow progress of truth, and that is the *want* of due exertion on the part of those that are conscious of being emancipated from prejudice.—The fact is notorious that those that hold the most rational faith are not always the most zealous in the promotion of what they consider to be the truth. This may be partly explained, though it cannot be wholly vindicated. To attain to any thing like a reasonable creed, the mind must have passed through a long process of thought and inquiry, and in the exercise must have become acquainted with its own weaknesses and have acquired a sense of fallibility, which is not the strongest sentiment in the breast of an eager proselytist. Besides, the tendency of real Christian knowledge, as far as I comprehend it, is to dissolve and disperse systems of opinion. Men discover facts, never theories; single truths, never systems. No theological system, it is probable, contains all truth without any mixture of error. Christianity, as was before remarked, is summed up in a few great and obvious principles. The New Testament has no formal creed; nor would its authors have used many figures in numbering the articles of their belief. Faith in the primitive acceptation implied good dispositions. In this sense only, is it pronounced saving. But nothing so much whets zeal for the conversion of others as the persuasion that man's state hereafter depends upon his opinions. Grant this, and what labour can be too great or too persevering for changing the mind of a brother whom you believe to be fatally wrong, and wrong for eternity!—Compared with the zeal that is enkindled by bigotry, the zeal that is compatible with self-distrust and with a supreme reverence of virtue will appear to be of low temperature. Yet, pity is it that any should grow indifferent as they become enlightened. They would not if they reflected that as some errors foster bigotry, so all truth is favourable to charity. To this, at least, you would proselyte mankind, but you cannot in many cases convert them to candour and liberality without dispossessing them of some notions of an uncharitable tendency. You are anxious, you say, less for any exposition of Christianity than for its spirit; but you must remember that you connot *preserve* Christianity but by shewing that it is rational, nor prove it to be rational but by convincing mankind that some schemes of opinion bearing its name are as unchristian as they are unreasonable.—I can quite understand the feeling of the Christian who says with Erasmus, "So much do I hate discord that I am displeased even with contentious truth." But let us remind him that adopts the sentiment, that but for some more hardy spirits than this great scholar, Christendom would never have been reformed, or but very slowly. Controversy is not pleasant in itself, nor to be engaged in for its own sake: yet it is surely clear that there may be as great an evil in avoiding, as in courting it, systematically. If I mistake not, the denomination of Christians to which we belong, because we think that upon the whole it possesses the knowledge of the truth, was heretofore chargeable in some degree with the former of these errors. A whole generation, with a few splendid exceptions, slept, and during this night of our cause the more wakeful sects sowed tares with our wheat.—From delicacy, liberality and a love of peace, we may shun controversy, but those that hold opposite doctrines will not follow our example; they will on the contrary make use of our silence as an argument against our faith; and if we give to the young and the many no definite religious principles, they will go in quest of them to other teachers; it being one of the first judgments of the human mind, which naturally pants for truth, that principles not wholly perfect are better than none.—So far at least we resemble the first Christians that we are a sect every where spoken against, and if we do not explicitly state, and firmly but modestly maintain, our own views, we shall have no standing in public opinion. We are put on our defence in the legislature, in courts of justice, in houses of prayer, in places of education, and in the social circle. An argument not answered is held to be unanswerable, and a reproach not repelled is likely to adhere. And the history of our particular controversy is proof sufficient that with greater exertion we should have more success; for by it we have gained our proper name in the Christian world, and dispelled many prejudices, and lessened the load of obloquy under which we lay, and introduced a milder controversial spirit, and reformed the creed of our opponents in substance, though it continues the same nominally, and encouraged many congregations to avow the faith once delivered to the saints, and numberless individuals of all parties to become scriptural learners that they may attain to the knowledge of the truth.

The Monthly Repository, in reviewing Bishop Hobart's Sermon preached on occasion of his return from England, begins with the following paragraph.

"We have here a curious and in many respects an instructive sermon. It has, we observe, drawn down upon the preacher the bitter censure of certain High-Church reviewers in this country. Dr. Hobart is a bishop, an orthodox one too, according to the standard of orthodoxy in the English Church, and is of acknowledged talents and piety and of abundant episcopal zeal, and was until lately highly extolled by the dignitaries of our Establishment; but he is a republican, as an American must be to be a good citizen; he has, on the comparison of England and the United States, given the preference to his native country; and he has ventured to point out certain evils in the connexion between Church and State, and to suggest some necessary reforms in the Church of England; and hence he is reproached with ingratitude, calumny, and we know not what heinous sins besides."

The Treasurer of the American Unitarian Association acknowledges the receipt of thirty dollars, contributed by ladies of the Rev. Mr Field's Society in Weston, to constitute their Pastor a Life Member of the Association.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

As revivals of religion are becoming somewhat frequent in many parts of the country, and the public are liable to be misled in relation to their magnitude and results, in consequence of misstatements made by their zealous promoters, I feel it an obligation due the christian community, and the religion I profess, to discover such mistakes, and rectify such errors as fall under my observation.

I have been prompted to this communication, from some facts, recently obtained from an unquestionable source, in relation to the revival in Williams College and its vicinity during the last winter. It will be recollected, that the statements made to the public through the medium of a widely circulated religious paper, were such as would leave the impression that the good work, under the blessing of God, was almost complete—that that seat of science had become a Bethel, and every heart a meet temple for the residence of the Holy Spirit.

But to be more particular. It was asserted in the Recorder, on whose authority I know not, that all in that institution except four, had cast down their weapons of rebellion, and complied with the overtures of mercy, as explained and presented to them by their spiritual teachers.

Admitting that only four stood perishing without the fold, the result shows that *compulsion* and *conviction* are different things, and that an enemy may be *overpowered* by superior force, yet not *subdued*. And for an illustration of this fact we need but refer to the revival under consideration. Here the enemy, if I may continue the figure, were discomfited by superior force, combined with refined and deep-laid stratagem. But the obedience rendered by the conquered was with few exceptions of short continuance. As on the first relaxation in the vigilance of those who believed themselves standing by divine appointment on and about the watchtower—their submission soon gave place to a more determined rebellion.

But the statement in the Recorder was not a fact. Instead of all but four being subjects of the revival, there were seventeen, who never expressed any opinions different from those they formerly entertained. There were some one or two indeed of those seventeen, who were so bewildered by the contradictory representations of free agency and absolute necessity, made by those who felt a "power to teach," that reason was almost dethroned; in so much that the calm retreats of science were by some necessarily deserted. All social duties seemed neglected, and all social ties severed; and a total indifference to all concerns of a temporal nature seized the multitude. But these appearances assumed a less repulsive aspect, till the gloom which pervaded every dwelling, and shrouded every mind, was dissipated by the exhilirating breath of Spring. And those scientific pursuits which had been suspended in College during a part of the winter, were engaged in with the same ambitious views as formerly; and when, as a natural inference from the premises, we should look for the new creature, for a manifestation of a total change of nature; we were every where presented with exhibitions of the old man, of works which partake of the flesh. And throughout the vicinity, the same immoralities as formerly were exhibited, and the same eagerness in the pursuit of pleasure, with the same activity and perseverance in treasuring up the unrighteous mammon of this world.

Such, alas! is too often the result of those excitements called revivals. In their progress a ferment of animal spirits aided by symphathy, is communicated like an electric shock through the whole system of society within its influence; while every spring both moral and physical, attains its utmost tensity, only to be depressed to its opposite, and from the nature of things, inevitable extreme. How unlike that steady flame, which instead of consuming, burns with mild, undiminished ardour, strengthening our aspirations in the way of duty, purifying the heart; brightening the hopes, and in short, lighting up the path of the humble disciple in his pilgrimage to another and a better world.

FOR THE CHRISTIAN REGISTER.

Mr. Editor,—The attention of christians and philanthropists, in our community is at present particularly turned to the subject of intemperance; and as there seems to be a disposition to consider every means of suppressing this evil which can be suggested, I venture to offer a single hint on the matter. It is generally admitted that scarce any thing can be done to reclaim the openly intemperate, the confirmed and shameless drunkard; and the minds of those who are interested in checking the progress of so deadly an evil, are employed in ascertaining the best means of securing the virtue of those now free from its blight. There is an intermediate class who onght not to be overlooked, and who indeed appear to me to deserve peculiar notice, the class of individuals who have begun to drink to excess, but who never betray their indulgence either by speech or step. Every one probably knows some such individual, and most of us could find by a little inquiry many such within the reach of kind and judicious advice. Now, Sir, I would have every one who is desirous to prevent the progress of intemperance, approach such persons with gentleness but firmness, and speak to them of their dangerous habit. Merchants and professional men as well as mechanics and laborers begin their fatal course by swallowing a dram, at nuncheon or by complying with the invitation of a friend to take something to drink. I am told that it is not unusual for gentlemen in the city to stop about noon at some Soda Shop or Bar, and call for a glass of spirit and water. These are the persons with whom counsel and persuasion may be availing. Their eyes may be opened by honest expostulation. If offence be taken in one instance, good may be done in another.

I would ask, Mr Editor, if I may without impertinence, whether ministers might not do more in this way than is now done by them to suppress intemperance. Some clergymen are deterred from giving that warning which might be effectual, if in season, but which by delay is rendered useless. They are too much afraid of overstepping the boundaries of delicacy or propriety, and postpone the discharge of their duty till they are more sure that the reproof is needed; that is, till the habit has become incurable. "A word spoken in due season, how good is it." The minister is charged not only to "preach the word," but to "reprove, rebuke, exhort with all long-suffering and doctrine." O.

FOR THE CHRISTIAN REGISTER.

Mr Editor,—Will you allow me to ask through the columns of your paper what is the nature of christian courtesy? What are its principles or rules? Does it allow what good manners forbid? Does it dispense with what even common civility requires? I am inclined to think I need some instruction on this subject, and that my notions do not correspond with those of men who deem themselves much better acquainted with the spirit and precepts of Christianity than I am. I should like to know in particular, whether when a Calvinistic clergyman is introduced into a Unitarian meeting-house to perform the funeral service over one of his church, who has resided in a Unitarian parish, it be an act of Christian courtesy for him to make the subject of his address, the necessity of Calvinistic regeneration? Suppose, Sir, that, without asking the consent of the regular clergyman, or of the responsible members of the society, a Trinitarian house of worship should be opened on a funeral occasion to a Unitarian minister—would that minister act a Christian part, if he should seize on the opportunity of discussing the Calvinistic doctrine of atonement? "I trow not." But I may be mistaken. Perhaps this is one mode of fulfilling the apostle's injunction, "be instant—out of season." Inquirer.

FOR THE CHRISTIAN REGISTER.

Mr Editor,—Among the many excellent institutions in Boston, there is one lacking; I mean an asylum for destitute females; such as have lived in affluence. Many of whom are now pining in want; "Dig they cannot, to beg they are ashamed;" the cold hand of charity is reluctantly extended to some, while others take shelter in a poor house. Is this not a reproach to this city so far famed for its benevolence? I appeal to all you who are not only enjoying the comforts of domestic friends, but have more than your real wants require. Oh! ye rich, young and gay, who are squandering your hundreds in vanities; remember ye are stewards and must render an account to God for the use or abuse you make of what he has instrusted to your care; reflect a moment on the uncertainty of riches; and in idea, place yonrselves instead of the poor, aged invalids, who had in years gone by as much as you now have to enjoy. Alas! they have outlived their friends, fortunes, and comforts; their health decayed, their spirits broken; penury and neglect their sad inheritance. Think, ah think! this may yet be your lot. Does your mountain stand so strong that it cannot be shaken—yea, even to the base? You feel that it may—Oh, then, while in your power assist in establishing an asylum that will afford some of the comforts with the necessaries of life—and ye shall not lose your reward.

I would propose raising a fund by subscription, and donation, to purchase a respectable mansion in an airy situation, for which a matron, and other attendants might be procured.

Sir, I beg you will give publicity to these few hints, suggested by personal observation. I hope some abler pen will take up the subject, it is the cause of humanity. May the hearts of many be stirred up, and their purses opened to provide for a suffering class of our community.

There is another class of persons who might be admitted as boarders; such as have a small stipend, which barely affords them a subsistence, and who are compelled to board with others, as poor as themselves. M.

FOR THE CHRISTIAN REGISTER.

Mr. Editor,—Much has been said of late on the subject of intemperance. The pulpit and the press, those legitimate sources, whence light, and consequent reformation should issue; have come to the subject in good earnest. But why should we not in this, as in all other cases, were positive evil is known to exist,—strike at the *root* of the evil—the pulpit and the press may do much to influence *prepared minds*. But you may rest assured that the only way effectually to check the practice of "*hard drinking*,"—is to discontinue such places as are, by the City Authorities, "*licensed to retail spirits*."

Yours, G. S.

FOREIGN INTELLIGENCE.

Peru. Extract of a letter from Lima, dated July 31, received by the Rebecca Syms, at Philadelphia.

"I am afraid that the war in this country is not at an end. The Peruvians are getting to be discontented with having so large a Colombian force in the country. On the 28th inst. a plot was discovered, just at the moment when it was arriving at maturity, to take the arms from the Colombian army, and drive them from Peru, after killing Bolivar. Forty or fifty Peruvian officers have been arrested on the supposition of their having been concerned in the recent conspiracy. Among these are three generals, one of whom commanded the army at the great battle and victory at Junin; since which he has been toasted and caressed on all hands. 'Viva General Nichiachio' was on the lips of every one. Now, what a change! On suspicion, he is arrested; and on suspicion, put into a cell in a convent, in double irons, and with a guard. He is a fine fellow and the people are fond of him, but none dare say a word.

When Bolivar sent for him, he tried to shame him, but he had the wrong man to deal with. "General," said Bolivar. "I am astonished to find a man of your standing connected with so pitiful a conspiracy as this. Something more noble was expected from you." Ni-

chochia answered—"I am not sorry that I did not know of this attempt to revolt. Perhaps I could have done my country some service in it, and relieved them from these Colombians, who are taking the bread from our mouths. And now, as I have an opportunity, I tell you that you have scarce a friend in the country, and the quicker you return the better." This was language that such a man as Bolivar could not stand. He flew into a violent rage and ordered his guard to arrest him. Nichochia looked him sternly in the face, and observed, "If I had my sword, in the presence of your guard, I would draw some of that *black blood* from you, and relieve the world of you."

I am afraid that this circumstance will lead to a serious revolution. Bolivar has removed from his house, three miles from the city, to the place where he now is, with double guard. I hope that the affair will die away, but I see no prospect of it. Bolivar will not give up his power, and the people are evidently dissatisfied with his keeping it. They say that he wants to be king, and of that *kind of cattle* they have already had their full proportion. That looks very much like being his object. He has *elected himself*. President of Upper Peru for life, with the privilege of choosing his successor. Does this look like liberty? He told the people it was, and they believed it. They thought that he was too great a man to do wrong, and that whatever he did was right. They now begin to see wherein they were mistaken. The congress of Peru should have assembled last March, and all the representatives from the different districts should have come to Lima. But Bolivar, fearful perhaps, they might wrest from him the power of *dictator*, given to him at their last session, dissolved them before they entered on business.

I think that the opinion will be different from what it now is in the United States and Europe, with regard to Bolivar, and that before the year is out he will tarnish the great fame he has obtained as a disinterested patriot, and cease to be coupled with Washington, as the saviour of his country.

Violation of the Grave. The latest Liverpool papers contain an account of the discovery of a depository of dead bodies stolen from the cemeteries in that city, which far exceeds any thing, and indeed every thing, that we have heretofore seen or heard on that subject. Several casks were shipped on board a vessel bound to Leith, which proved to be so offensive, that an examination was made, and it was ascertained that they were filled with dead bodies, covered with dry salt. The casks being opened, they were found to contain eleven corpses, men, women, and children. The carter who carried the casks being discovered, he stated from whence *he* took the casks; and upon searching the place, twenty-two more bodies were found, preparing for exportation also. Upon further inquiry, it appeared that *this trade* had been carrying on, for at least nine months; and it was very apparent that the anatomical schools at Edinburgh had been largely supplied from Liverpool with human bodies for dissection.—*D. Adv.*

Persecution of Protestants in France. It is well known that within the last two years numerous conversions from the Catholic to the Protestant religion have taken place at Lyons and the neighboring villages in France. It is estimated that within this period about 1200 persons have embraced the Religion of the Reformation. In compliance with the wishes of the new converts, the Protestant pastors at Lyons, not long since, asked and obtained permission to establish a regular service at Consorce, one of the villages where this remarkable excitement was most strongly felt But they were not allowed long to enjoy this liberty. On the 10th of September last, the Mayor of Lyons issued a formal decree, prohibiting the Protestants from assembling for public worship. They appealed from his decision to the minister of the Interior; but it is supposed they will be under the necessity of applying to the King in Council, before they will obtain protection against the intolerance of their Catholic neighbors.—*New York Obs.*

DOMESTIC INTELLIGENCE.

Bank Returns. The semi-annual returns of the Massachusetts Banks are made up for the Legislature on the first Saturdays of May and December. The following statement shows, in round numbers, the amount of specie in the Boston Banks, on Saturday last, and gives an increase of about one hundred thousand dollars over either of the two last returns.

Suffolk, - - -	137,000	Manuf. & Mechs.	43,000
Globe, - - -	90,000	Massachusetts,	38,000
State, - - -	80,000	Commonwealth,	32,000
Boston, - - -	73,000	American, - -	25,000
Union, - - -	70,000	Washington, -	23,000
Columbian - -	68,000	North, - - - -	17,000
City, - - - -	62,000		
New-England, -	49,000	Total,	$847,000
Eagle, - - - -	45,000		*Courier.*

Reinterment. The reinterment of the remains of Commodore Perry took place at Newport on Monday last. In addition to the military companies from Providence and Pawtucket, there was present a considerable number of naval and military officers, besides a large concourse of citizens. The corpse was received from the Lexington sloop of war into a barge at 11 o'clock, and conveyed to the wharf, placed in a magnificent car, hung with mourning, and drawn to the grave by four white horses, appropriately ornamented with waving plumes. A procession being formed, the whole moved to the burial place, where the funeral service of the Episcopal Church was read by the Rev. Mr Wheaton, and a volley discharged over the grave of the deceased. During the removal of the corpse from the ship to the shore, minute guns were fired; and the bells were tolled and a regular discharge of artillery took place while the procession moved with solemn music to the grave. The officers who attended as bearers on the occasion were Commodore Chauncey, Capt. Creighton, Capt. Crane, Capt. Shubrick, Capt. Turner, and Capt. Kearney.—Of the survivors of the glorious battle of Lake Erie, there were present Dr Usher Parsons, of Providence, surgeon of the fleet, Capt. D. Turner, Lieut. W. V. Taylor, and Thomas Breeze, purser, all of Newport, and new of the navy.

At Providence, besides appropriating $350 to defray the expenses of their military companies, minute guns were fired from 11 to 12, the bells in the churches were tolled, and colors displayed by the shipping at half mast.—*Patriot.*

Vermont. The salaries of the Judges of the Supreme Court of Vermont, have been raised from $900, to $1050 per ann. and the distinction between the salary of the Chief and Assistant Judges abolished. The Legislature of this State has disapproved by *unanimous votes*, of all the alterations (miscalled *amendments*) of the good old Constitution of the United States, proposed by the Legislatures of various States.

Lowell Establishment. According to the best information we can obtain, the different manufacturing establishments in this place have given regular employment, during the last season, to more than 600 girls, of 14 years old and upwards.

They are paid according to the quantity of the work they perform, and generally receive, besides their board, from $1, which is the lowest price, to $2, many of them $2 50, and some, who are particularly skilful and diligent, as high as $3, per week; more than half the number receiving $1 75 and over, besides their board. Another mill is to be put in operation during the winter, which will employ from 150 to 200 more.

Western World. Gen. Ashley has a large Fur Company established beyond the Rocky Mountains. Some of the men have been out 4 or 5 years, and prefer remaining. They are near a Lake (100 miles by 60 or 80) the water of which is much salter than that of the ocean. Much rock salt was found. The country between St. Louis and the Lake has plenty of water and herbage—and carriages could travel the whole distance, about 1400 miles.

The 3d regiment of Infantry lately arrived at St. Louis, Missouri, in 35 boats, direct from Green Bay, passing, at a dry time, only 2500 yards of portage!! and thus showing the facility of intercourse between the Mississippi, and New York by the Lakes, Canals, &c.

There are about 14 companies of Infantry, at a station on the right bank of the Mississippi, about 10 miles below St. Louis—other troops are expected.

Audacious Robbery. On Saturday night last, about 12 o'clock, in Mulbury near Cross-street, a gentleman, asleep in the second story of his house, was aroused from his repose by his wife who exclaimed that there was somebody in the chamber. His first act was to feel at the head of the bed for his watch, but it was gone, and hearing footsteps he arose and followed them by the sound down stairs. On reaching the yard, he saw somebody climbing over the fence with an armful of clothing, but could not tell whether he was white or black. He was afterwards heard to climb over other fences, and must have had his progress impeded by many before he reached the street. He did however escape in safety, carying off a watch worth about 50, and clothes to the value of $25.—*N. Y. Gaz.*

The Great Trial at New-York. The trial, which commenced at New York on the 20th ult. of Jacob Barker, Mark Spencer, Geo. W. Brown, Tho's Varmilyea, and Mathew L. Davis, for an alleged conspiracy, terminated on Friday last, the 1st. inst. when the Jury, after being out about two hours and a half, returned a verdict of "guilty," against all of them.

The Jury was then dismissed till the 8th inst. when Mr Maxwell gave notice he would be ready for the trial of Mr Eckford and others; so that the statement that a nol. pros. was entered as to them was erroneous.

During the trial the Jury were kept together day and night, except on occasional calls on their families with an officer. This, it is well known, is the second trial for the same offence, the former not coming to a verdict.

It is understood that a motion will be made to suspend the sentence of the defendants until the February Term of the Supreme Court, when an application will be made for a new trial.

Juvenile Depravity. A number of boys have been recently brought before the Police Court of Philadelphia, for petty larcenies, drunkenness, &c. and committed to the County Prison. They were old offenders and have often been before the Court for various crimes and misdemeanors. One day a boy about 15 years of age appeared without shoes, stockings, coat or hat, clothed in a few rags, who had been found in the streets in a perishing condition by the watchmen. His clothes had been taken from him by his fellows or the people of the brothel where they lodged, and then he was turned out of doors. He was sentenced to prison as a strolling, disorderly, vagrant, and having no ostensible means of living. Another boy, remarkably handsome, and still younger, but equally incorrigible and as frequently brought up, received a similar sentence. He had been found sleeping in the Circus stables, with several of his companions, but all except him escaped from the watchmen.

On the succeeding day, *five* other small boys of the same gang were arrested. Two of them confessed three different larcenies and one of them further said, that he had broken open a trunk a few weeks since in New York, and took therefrom 60 dollars in silver, which he had spent in Philadelphia and Baltimore. This boy appeared to be utterly impenetrable and irreclaimable. During his examination he was observed to draw his *quizzing glass* and level it at the Mayor with the utmost nonchalance, and in true dandy style.

The Mayor on passing sentence on these boys, remarked, that unless he again turned them into the street, this was all he could do with them—but declared his opinion that the present provisions of the statute were *no punishment* to the young offenders, and produced no amendment of conduct. On the contrary by being in the society of old offenders at the prisons and workhouses, they became hardened in guilt and expert in the commission of crimes. He further remarked that the establishment of a *House of Refuge* was in his opinion the only mode by which the court could be enabled to inflict punishments, which should have either the effect of preventing crimes in future or of securing the reformation of the criminal.—*Statesman.*

New Jersey. The committee of the New Jersey Legislature have reported in favor of giving up the one hundred thousand dollars bonus, and declaring the charter of the Delaware and Raritan Canal null and void. The magnitude of the sum to be given up, may lead to opposition, but it is but a drop in the bucket, when compared to the rich result of the state itself completing and owning that canal.

Proposed Canal. A meeting of citizens from several towns in the vicinity has been held in De Ruyter, N. Y. and a petition to the legislature voted, praying an accurate survey of a canal route to connect the waters of the Susquehannah with the Erie Canal, commencing in the town of Manlius, and running thence through Pompey, De Ruyter, Truxton, Homer, Virgil. Harrison and Lisle, to Chenango Point. The facilities and advantages of this route are considered superior, inasmuch as the distance and expense of constructing the canal would be materially less than that of any other route; its junction with the Erie canal would be in the immediate neighborhood of immense beds of plaster and water lime, and near the Onondaga salt works, and the canal in its course would run through a rich and fertile country, and in the vicinity of extensive beds of mineral coal.

Georgia. The following is the amount of receipts and expenditures at the Treasury of Georgia, from the 3d Dec. 1825, to Nov. 5th, 1826:

Receipts,	$1,008,280 18
Expenditures,	216,108 13 1-2
Balance in the Treasury,	$792,122 04 1-2

Georgia appears to be one of the most flourishing States in the Union in money matters. It seems out of debt, and had a surplus of revenue last year of near $800,000!

Attornies. A bill has been brought into the House of Representatives of Georgia, to make the estates of all attornies at law liable to pay, before any other debts, all sums of money placed in their hands for collection. A very sensible and needful statute.

Historical. The British government has given permission to an Agent of Georgia to search the records of the Office of the Board of Trade and Plantations in London, for materials to elucidate the early history and settlement of that state. Gov. Troup has recommended the appointment of Joseph V. Bevan to make the examination.

Indian Treaty. We learn, by the way of Mobile, that the Commissioners appointed by the Government were reported to have concluded a treaty with the Chickasaw Indians—in which the latter ceded all their lands, one half to be delivered to the United States the ensuing winter, and the remainder in one year thereafter. The consideration to be paid by the United States was not known. The reservation of half their lands was to enable the Indians to subsist and to prepare for their final removal west of the Mississippi. The Choctaws were expected to follow the example of the Chickasaw.

GENERAL SUMMARY.

Lotteries. By the last arrival we are informed that lotteries have now ceased altogether in England. State lotteries were hatched by Queen Anne in England, and ever since that day, they have been more or less used. Of late years, people became tired of them. For a whole day last month, the termination of the lottery system was the topic of conversation in the city of London. When the drawing took place a number of tickets remained in the hands of the venders, who are now at liberty to turn their attention to some other business.

Joint Stock Frauds. The British Herald states that the infamous joint stock frauds, which have of late brought so much disgrace and misery on the nation, are to be made the subject of parliamentary consideration at its next session. This will present a singular scene, since several members of Parliament have been engaged in these transactions, and it is stated will do their best to have the matter passed by in silence; but the Herald very properly remarks, that while the humble forger of a one pound note forfeits his existence by the act, these greater culprits who drive in chariots through the streets, and live in unmolested luxury upon the frauds which have beggared the widow and the orphan, are not to be sheltered by the magnitude of their guilt.

Gas. The City Council of Philadelphia has taken up the subject of lighting that city with gas. There appears to be some opposition to the measure, though a resolution has been passed appointing a committee to inquire into the expediency of establishing a manufactory of gas at the expense of the city, for the purpose of lighting the public streets.

German University. The Germans fix upon a spot, if they can, where there are already hospitals, a botanic garden, public library, &c; they just add to these, and augment the library to fifty, or a hundred, or two hundred thousand volumes, give their professors two or three hundred rix dollars a year. Then these professors hire their houses, and fit up a vacant room or out house, as a lecture room, and this is a German university, at least, such is that of Gottingen, where there are about fifteen hundred students.—These all live in private rooms, and attend what lectures they please, paying for each course a lous d'or which is equal to four dollars. The average annual expense to the students is from two hundred, to two hundred and fifty dollars. So far as it goes, the Law School at Litchfield is precisely on the plan of a German university.

"Grandiloquence." The Gazette of France, gives a pompous account of an accident that befel the King during his visit to the Cavalry. It says,—"The King was coming down surrounded by his suite, one of the steep stairs that led from the platform of the Church to the Chapels of the stations, and thence to the road, when his foot slipped, and he fell on his knee. *By a happy effort of reflection and coolness, his Majesty threw forward his hands*, and the support that they gave kept his head from striking on the step. The King immediately rose up, and noticing the alarm of his attendants at his fall, *condescended to re-assure them by a gracious smile*, and continued to descend the hill on foot as far as Suresne."

Silk. A novel mode of employing silk has been adopted in England. It is used in book-binding, for the backs of books, instead of leather. Dr Birckbeck is the author of the project, and he states, in an address to a mechanic institution, that his object was to relieve the existing distress in the silk trade, by proposing a new and extensive mode of increasing the consumption of that manufacture.

Sheep. It is estimated by the editor of the American Farmer, that there are in the United States, 15, 000,000, of that useful animal, the sheep. We think this quite probable, from the number returned in the state of New York by the census of 1825, which was 3, 496,539, or nearly one fourth of the whole. The whole amount of wool and sheep produced annually in France, is estimated to be worth somewhat less than 18,000,000 dollars. The attention to the growth of sheep, the production of wool, and demand for that staple for our manufactures, has increased in a most astonishing manner within the last few years. Who would suppose we already raise more wool than France, with its double population and long established manufactories.

Singular Circumstance. The following singular case has been communicated to us for publication.—The facts, as stated, may be relied upon.—On the 24th of October, 1826, about twelve o'clock at night, a negro girl, belonging to a gentleman of this city, aged about 20 years, of a robust constitution and apparently in perfect health, in consequence of a strong excitement, caused from setting up with a black corpse, in company with a large assemblage of colored people, who were singing, &c, as is common with these people on such occasions, fell into a lethargy, from which she was not roused, notwithstanding the application of blisters, the shower bath of cold water &c. until the 31st of the same month, when she awoke, but could not separate her lower jaw from the upper one, until she was electrified, which was done on the 2d inst, when she ate food for the first time since being in this situation; but her tongue being contracted, she could not speak until the 21st inst, when she spoke and said she felt quite well, and free from any kind of pain. She was four weeks in this state. During the first entire week she was asleep, her pulse was good and natural, and her slumber appeared calm and comfortable; but there was a total suspension of all the animal functions, except perspiration.

Duties on Wool. The Ohio farmers seem to be opposed to the proposed reduction of the wool duties. They say the farmers of this country can produce sufficient wool for all demands, in quantity, quality, and price. But the manufacturers have tried the ruinous experiment with these high rates long enough, and unless relief is afforded by Congress, they must suspend their works.—*Sal. Obs.*

Brewing Establishment. The Albany papers inform us, that very extensive breweries have been established in that city during the present year. The use of beer is daily becoming more common in our country. We hope to see it take the place every where of ardent spirits. The brewery in Salem belonging to Mr Farrington, has sent out some very excellent beer.

Prizes. Annual prizes as a reward for virtuous actions were first awarded by the French Academy in 1782. The prize in 1785 was decreed to a man of small property for noble and rare disinterestedness in having refused a legacy of 200,000 livres, and persuaded the testator to leave his property to his natural heirs. He received the golden medal, but insisted upon remitting through the secretary of the Academy its value to a porter, as a reward for a like generous act as his own, but which did not occur within the year. In '86 this prize was adjudged to a chambermaid, who for fifteen years supported her former mistress, when in a state of indigence.

Bell. A Paris paper mentions that the celebrated bell, weighing 5000 wt. in the Kremlin, has within a few years sunk four feet deeper into the ground where it has been long standing. It is now to be entirely cleared of the earth in which it is buried, that so great a curiosity may be examined in its whole length and extent with all the ornaments and inscriptions.

British Bible Society. The expenses of the management of the British Bible Society, including salaries of agents in various parts of the world, amounted last year to £6539, about $22,600.

Russian Quakers. Mention is made of a sect called Quakers in Russia, which occupy eight villages on the bank of the Moleshnia. They place the whole of their religion in mystic exercises, to the exclusion of all external rites and ceremonies. They cannot be said to be altogether ignorant of the bible or of christianity, but are they principally governed by their innate sense of morality. They have no sabbath; and far from considering marriage as a sacrament, they scarcely view it as a civil rite.

Fattening Swine. The corn given to your swine should be soaked, boiled, or ground into meal. It is an advantage to let the food for swine ferment a little but not become very sour, before they are fed with it. Dough made of meal and water mixed with boiled potatoes, is excellent for swine. Their lodgings should be dry, warm and kept clean. To prevent measles and other disorders, and increase their appetites, a little brimstone now and then, given in their dough, is useful. Change of food is advisable in every stage of their existence. They should receive their meals with regularity. They should always have as much food as they will eat up clean; but never more than that quantity. If the issues in their fore legs should be stopped, they should be rubbed open with a cob.—*N. E. Farmer.*

Turkish Treasures. The treasury of the Grand Senior has been enriched with the pillage of the Janissaries, estimated at 20 millions of piastres, (nearly $6,000,000,) without including the estates which belonged to them; and the pillage of the Jewish banker Chabtchi, consisting in part of 160 shawls of great value, and of 137,350 purses ,($6,000,000,) more than half of which was in gold, ready money, and diamonds, and the rest in bills on the Pacha, and other personages. Chabtchi possesses besides, great estates which are said still to be in the name of his widow. These immense confiscations have enabled the Grand Seignor to complete all the arrangements for his military force without drawing a piastre from his own treasures, which are carefully hoarded by him. To possess too great riches appears to be the possessor's misfortune in a country where there is no law but the will of the despot and no right but his pleasure.

An Intrepid Girl. Some years ago, a high spirited girl of Commanycur, Switzerland, determined to accompany a party of her friends in their ascent of Mount Blanc. On arriving at Petit Mulet she was excessively exhausted and almost fainting with fatigue; yet her resolution was not shaken; and with a little assistance from her companions, she mounted safely to the summit of Mount Blanc, and redescended, unhurt, to the valley. Hers is the only female foot that has been planted on the summit of Europe. Her real name is Maria Paradis, but since her exploit, she has been invariably called Maria de Mount Blanc.—*Nat. Gaz.*

Mechanical Ingenuity. Daniel Moody, an adprentice in Portsmouth, N. H. has manufactured a two-bladed knife, in perfect form, with double springs, and pearl handle. The length of the knife open is 3-8 of an inch; shut 1-4 inch.

Slave Trade. In the year 1824, sixty vessels landed in Cuba upwards of 16,000 slaves; of these ships a great number were French. In the first month of the year 1825, nineteen vessels had left that port for the coast of Africa, and twentyfive vessels, (five French and fifteen Spanish,) had arrived from thence, having previously landed within 20 leagues of Havanna, 5766 negroes.

Motion of the Earth. There are many indications that a powerful current has passed over the continent of America, from north to south, and the author of this article accounts for the appearances, by supposing that a change has at some period taken place in the velocity of the earth's motion on her axis. The surface of the earth at the equator revolves at the rate of more than one thousand miles per hour, or 1500 feet per second, which is about the velocity of a cannon ball. We have no idea of circular motion like this. A wheel of wrought iron, of three feet in diameter, will fly in pieces before it reaches a velocity 400 feet per second. Supposing the earth should be slightly checked in her daily motion, the Pacific ocean would in a moment rush over the Andes and Alleganies into the Atlantic—the Atlantic would sweep over Europe, Asia, and Africa, and in a few hours the entire surface of the earth would be covered with rushing torrents, excepting the vicinity of the poles. The appearances on the surface of the earth are precisely such as we would expect after such a catastrophe.—*Silliman's Journal.*

Canada. The liberal expenditure of the government and the extensive scale of improvements to be immediately set on foot by the Canada Company, will undoubtedly pour a vast population into this hitherto little known, but highly important portion of the British empire. Present population of Upper Canada, 231,773. Ten years ago it only amounted to, 100,000. The number of acres of land under cultivation is 1,116,020; grist and saw mills 971; merchant's shops exclusive of small country stores, 560; horses above 3 years old, 31,774, milch cows, 76,872; young cattle, 80,800; pleasure carriages, 549. Legal valuation of property as enumerated above £2,214,094.

MARRIAGES.

In this city, Captain Delmont Locke to Miss Rebecca Learned.

In Marblehead, Mr John M. Whidden, (of the firm of Spring & Whidden, of this city,) to Miss Mary Appleton.

In Walpole, Mass. on the 30th instant, by Rev. Mr Storer, Mr George Chickering, of Dover to Miss Hannah Guild, of the former place.

DEATHS.

In this city, Mr Joseph H. Stewart, machinist, aged 25, a native of Ireland.—Mrs Eliza Dorion, wife of Mr John D. aged 43,—Mr George Hurley, aged 31. —Nicholas Hickey, aged 41.—Thomas Walsh, aged 44.

In Chelsea, Mr James Low, aged 49.

In Dorchester, Miss Sarah Emeline Dunn, aged 18, daughter of the late William Dunn, of this city.

In Scituate, Rev. A. Judson, of Plymouth, aged 74.

In Lynn, Col. John Burrill, aged 75, a patriot of the Revolution, a worthy citizen—and an honest man.

In Middleborough, Mrs. Priscilla Ward, wife of Gen. Ephraim W.

In Western, on the 1st December, Mr Seth Lincoln, aged 72.

In Newark, N. J. Mr William Hull, late of Augusta, Geo. aged 23, youngest son of the late Rev. Elias Hull, of Seabrook, N. H.

In Norfolk, Va. Maj. G. Suggs, aged 73, one of the few surviving worthies who aided in the glorious achievement of our independence.

NOTICE.

THE MEMBERS of the MASSACHUSETTS PEACE SOCIETY are informed that their Annual Meeting for the choice of officers and other business will be held at the Vestry of the First Church, Chauncy Place, on *Tuesday* 12th instant, at half past six o'clock, P. M. A general attendance is requested. Dec. 6, 1825.

MRS BARBAULD'S WORKS.

THIS day published at the Christian Register Office, "An Essay on the Origin and Progress of Romance-Writing, (by the late Mrs Barbauld.) This essay is so printed, as to form a continuation of the third volume of the Cambridge edition of that lady's works, and will be found by those possessing this set, a most valuable addition thereto. With her wit, imagination, eloquence, and fine sense, readers have become familiar, in the writings already before the public, but her various and extensive acquaintance with polite literature is evinced in the present essay more than in any production of her pen. To such as may feel surprise that this piece did not appear at the same time with Mrs B's other works, it will doubtless be a sufficient apology to say, that it was not possible to procure it earlier, or easy indeed to procure it at all. So rare is the work to which this essay is prefixed, (British Novelists, Lon. 1810. 50 vols. 12mo.) that it became necessary to transcribe it entire, and it is now printed from a manuscript copy.

New title pages of each volume are printed, and stitched up with the essay, and will be furnished to the subscribers to Mrs Barbauld's Works at 12 1-2 cents.

The three vols. complete, and neatly bound in boards, may be obtained at 81, Washington St. at 87 1-2 cents per vol. The price will be raised to one dollar per vol. after the first of January.

D 9 epis3t

NEW HOUSE.

TO sell or let, a new house, situated in the upper part of Milton Place, leading from Federal street. This house is substantially and faithfully built, and being situated opposite Federal court will always command an open view. It is finished in the best modern style; having two parlors, with sliding doors, and handsome marble chimney pieces, eight lodging rooms, a convenient kitchen, cellar, well-room, with shower-bath adjoining, wood-house, rain-water cistern, &c.

Inquire at the Office of the Christian Register 81 Washington st. eptf.

PRACTICAL TRACTS.

AMONG the practical, moral and religious Tracts for sale at 81 Washington street, are the following, most of which are published by the Publishing Fund Society.

James Talbot. The Suspected Boy. Advice to a Young Woman. The Factory Girl. The Badge, and Filial Affection, all by an American Lady.

Also, The Brothers—Edmund and Margaret—Eleanor Moreland—The Lottery Ticket—Isaac Jenkins—Edward, or the Sunday Scholar—Life of James Bennington—The Two Farmers—Advantages and Disadvantages of Drunkenness.

There are also on hand, a few copies of "Henry Goodman, or the contented man." april 22.

CHRISTMAS AND NEW YEAR.

MUNROE AND FRANCIS, Washington street, corner of Water street, will publish, in the course of a few weeks, the following new and interesting Juvenile Books.

Northern Regions; Or Uncle Richard's Relation of Parry's Voyages for the discovery of a North West passage, and Franklin's and Cochrane's Overland Journies. With 24 Copperplate Engravings.

Amusements of Westernheath, or Moral Stories for Children, with cuts.

Nina, an Icelandic Tale; by a Mother, Author of "Always Happy," &c.

Alfred Campbell, the Young Pilgrim; containing Travels to the Holy Land. By Mrs Hofland. With Copperplate engravings.

Adelaide, or the Intrepid Daughter; a Tale, including Historical Anecdotes of Henry the Great, and the Massacre of St Bartholomew. By Mrs Hofland. With Vignette, and Copperplate Frontispiece.

Rose Grant, a Mattock Sketch, with a frontispiece.

ALSO,

Twelve New Small Books at 50 cts a dozen, some of them original, viz. The Knapsack, by Miss Edgeworth. The Broken Flute. The Children who Played with Fire. The New Year's Gift. The Walk in the Wood. The Tell-Tale, The Canary Bird. A Present for Sabbath Schools, by Mrs Sproat. The Dancing Bear. The Rose Trees. Stories for Children, by Mrs Sproat. The Two Pear Trees.

They have just completed their new and convenient edition of Edgeworth's Early Lessons, namely

Harry and Lucy, parts 1, 2, 3, 4. with the Address to Mothers, Little Dog Trusty, Orange Man, and the Cherry Orchard, complete in 1 vol. with 28 Original Designs on wood.

Frank, parts 1, 2, 3, 4, with 25 Original Designs. Complete in one vol.

Rosamond, parts 1, 2, 3, 4, and the Sequel, in two vols. with 56 Original Designs.

☞ The three books above comprise The early Lessons of Maria Edgeworth; so that Frank, Harry and Lucy, and Rosamond, may be had separately. Besides these, they have *The Sequel to Frank*, in 2 vols and *Harry and Lucy Concluded;* being the last par. of Early Lessons, published in 1825, by Miss Edge worth. 3 vols. also, of

The Parent's Assistant; with 17 plates.

On or before Christmas, will be published *The Amulet*, being the first No. of a work selected from the English Souvenirs, with a frontispiece on copper, also Christmas Tales for 1826, ornamented. Oct 28

FAMILY PRAYERS.

FOR Sale at 81 Washington Street. "Prayers for the use of Families, with forms for Particular Occasions, and for individuals." Price 37 cents in boards, and 50 cents half bound in Morocco.

Also another similar work, entitled "Daily Devotions for a family, with occasional Prayers," by Rev. E. Q. Sewall.

THE TWO BIRTH DAYS.

JUST published at 81 Washington street, THE TWO BIRTH DAYS, a Moral Tale; by the author of the Factory Girl, James Talbot, The Badge, &c. D2 istf

RELIGIOUS TRACTS.

THE following Tracts have been published by the AMERICAN UNITARIAN ASSOCIATION, and may be obtained wholesale and retail at the Depository, No. 81, Washington street.

On the Religious Phraseology of the New New Testament, and of the Present Day, pp. 34, 4 cents.

Omniscience the Attribute of the Father only. By Rev. Joseph Hutton, of Leeds, England. pp. 36. Price 4 cents.

The Faith once delivered to the Saints, 3 cents.

One Hundred Scriptural Arguments for the Unitarian Faith, 2 cents.

Discourse on Human Depravity, by Edmund Q. Sewall, 5 cents.

The Unitarian's Answer, by Rev. Orville Dewey. Price 6 cents.

A Letter on the Principles of the Missionary Enterprise. 4 cts.

First Annual Report of the Executive Committee of the American Unitarian Association, 4 cts.

A Discourse on the Evidences of Revealed Religion. By William E. Channing, D.D. 5 cents.

Causes of the Progress of Liberal Christianity in New England. 3 cents.

Remarks on a Popular Error Respecting the Lord's Supper. By F. W. P. Greenwood. 2 cents.

In addition to the Tracts of the American Unitarian Association, the following doctrinal tracts may be obtained at No. 81, Washington street.

True Messiah Exalted.

Unitarian's Answer.

Consideration of objections to Unitarian Christianity, $1 per 100.

Dr Channing's Sermon, at the Ordination of Rev Mr Sparks.

Rev. Henry Ware's Letter to McLeod.

Wright's Essay on the Doctrine of the Two Natures of Christ.

Also an Essay on the same subject from the Unitarian Miscellany.

GRENVILLE'S CHEMICAL INK POWDER.

WARRANTED Superior for the immediate production of a beautiful jet black ink.

This Ink possesses some qualities superior to any other hitherto made. It flows smoothly from, and follows the most delicate stroke of the pen; does not blot and blur the paper; remains perminently of the same color as when first written with; does not readily yield to any chemical or mechanical reaction, and is therefore invaluable for Records, and other Instruments of Writing.

Unlike any other powder, at present known, Ink of a very fine quality may be made from it *immediately* The whole powder dirsolves, and leaves no sediment.

RECOMMENDATIONS.

From the Hon. Benjamin Russell, *Editor of the Columbian Centinel.*

Boston, July 20th 1826.

For a year past the Subscriber has made use of Grenville's Chemical Ink Powder with much satisfaction, and recommends it to his fellow citizens, as combining all the great beauties for a permanent and elegant Writing Ink. BENJ. RUSSELL.

From Gen. H. A. S. Dearborn.

Boston, August 21st, 1826.

Dear Sir,—I am very much obliged to you for the samples of Ink Powder, manufactured by A. S. Grenville I find that they speedily produce Ink of a very black and superior quality,—surpassing any I have ever been able to make from other ingredients, and fully answering the description given of it by the inventor.

Respectfully,

Your Obt. Sert.

H. A. S. DEARBORN.

Sold wholesale by Lemuel Blake, at his Paper Warehouse, No. 33, Broad-street, Boston, and may be had of the principal Booksellers, Stationers and Dealers in the United States.

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BROOKS' PRAYERS.

FOR Sale at this office, also by Messrs Hilliard Gray, and Co. and by Messrs Richardson and Lord. "Brooks' Prayers," Price 37 1-2 cents.

☞ ALL Communications relative to the *business concerns* of this paper, are to be addressed to David Reed, 81, Washington-street.

ALL Communications relating to the *editorial department*, are to be addressed to the *Editor of the Christian Register*, care of Mr David Reed.

Poetry.

FOR THE CHRISTIAN REGISTER.

PARAPHRASE OF THE CXXXIX PSALM.

O whither shall my spirit go,
Or where from thy dread presence fly?
If I ascend to heaven's bright throne,
I find thy dwelling place on high.

Borne on the pinions of the morn,
I soar above the heaving sea;
E'en there thy hand shall guide me on,
And thy right hand my safety be.

When *darkness* with her ebon wings,
O'ershadows all the earth and sky,
A light celestial cheers the gloom,—
I feel—I feel that *God is nigh.*

Search me, oh Lord! and prove my heart,
And grave the lines of virtue there;
Give grace, that sin may conquer not,
Nor trials tempt me to despair.

Thy mercies, Lord, a countless store!
Are freely scattered o'er the land;—
As vainly may we number them,
As the bright grains of shining sand. D.

HYMN.

I cannot always trace the way
Where Thou, Almighty One! dost move;
But can always, always say,
That God is love.

When Fear her chilling mantle flings
O'er earth, my soul to heaven above,
As to her sanctuary springs,
For God is love.

When mystery clouds my darkened path,
I'll check my dread, my doubts reprove;
In this my soul sweet comfort hath,
That God is love.

The entanglement which restless thought,
Mistrust, and idle reasonings wove
Are thus unravelled and unwrought—
For God is love.

Yes! God is love—a thought like this
Can every gloomier thought remove,
And turn all tears, all woes, to bliss—
For God is love. BOWRING.

CLIFTS OF DOVER.

Rocks of my country! let the cloud
Your crested heights array;
And rise ye like a fortress proud,
Above the surge and spray!

My spirit greets you as ye stand,
Breasting the billows foam;
Oh, thus for ever guard the land,
The sever'd land of home!

I have left sunny skies behind
Lighting up classic shrines,
And music in the southern wind,
And sunshine on the vines.

The breathings of the myrtle flowers
Have floated o'er my way,
The pilgrim's voice at vesper hours
Hath soothed me with its lay.

The isles of Greece, the hills of Spain,
The purple heavens of Rome—
Yes, all are glorious; yet again
I bless thee, land of home!

For thine the sabbath peace, my land;
And thine the guarded hearth;
And thine the dead, the noble band
That make thee holy earth.

Their voices meet me in thy breeze;
Their steps are on thy plains;
Their names, by old majestic trees,
Are whispered round thy fanes:

Their blood hath mingled with the tide
Of thine exulting sea;—
Oh, be it still a joy, a pride,
To live and die for thee! MRS HEMANS.

THE MOTHER'S GRAVE.

"And that same dew which sometime on the buds
Was wont to swell like round and orient pearls,
Stood now within the pretty infant's eyes
In tears." *Shakspeare.*

Look, sister sweet, upon that hallow'd stone!
We stand upon a spot of love and fear;
For there is laid a heart, the fondest one,
That ever left its children weeping here!

There sleeps our mother in the silent dust,
By all our sorrow, all our love unmov'd;
Sleeps, till the solemn summons of the just
Bids her awake, to meet the God she lov'd.

I saw her fainting on her bed of pain;
I saw her like the leaves of autumn lie;
I saw her strive to smile, but strive in vain—
And then I—no, I dared not see her die!

Then came the bitter pageant of the grave—
The fearful hearse, the following, weeping crowd;
I saw—'twas but one look—the plumage wave,
And long'd to slumber with her in her shroud.

Thou King of kings, who on the babes did smile,
And take the little ones upon thy knee,
Guide us through earth, and all its snares, awhile—
Then take us, innocent, to rest with thee!

Sweet sister, bend no more on earth thine eyes,
No more weep idly on that silent stone;
But fix thy gaze, thy soul, upon the skies—
There shall we go—for there our mother 's gone!
LUSCOMBE.

NARRATIVE.

RECOLLECTIONS OF MY YOUTH.

The mouldering gateway strews the grass-green court,
Once the calm scene of many a simple sport;
When nature pleased, for life itself was new,
And the heart promised what the fancy drew.
ROGERS.

I have often thought that we derive pleasure, perhaps unequalled, from the remembrance of former days—days in which childish feelings and childish desires alone occupied our hearts, and the world and its vanities were alike unknown. During my youthful life, I was accustomed to spend the summer months at an ancient mansion, which I shall name Marwood. Time will not speedily erase the beauties of that fair domain from my memory: its wide-spreading woods and sunny lawns, its tall narrow turrets and ample fish-ponds, will never cease to live in my recollection. But while I descant on the loveliness of that terrestrial paradise, I must not fail to mention its inhabitants. Dear, kind-hearted people, when, like the sere and yellow leaf, ye dropped into your narrow house, my tears, if fruitless, were at least sincere! I will not cease to remember you. The owners of Marwood were true specimens of old English character; they had that heart-inspiring frankness of manner which is so congenial to youth; they were beloved by rich and poor. The smile of delight that illumined the faces of the inhabitants of the neighboring hamlet, when, in the calm summer evenings, we sauntered through it with our friends, was indeed pleasing. I remember how often I used to accompany them in their charitable peregrinations with a basket on my arm, containing medicine and relief for the diseased, which was not sparingly distributed. Unaffectedly pious, they endeavoured to heal the stricken heart, and seldom failed to administer comfort to those who were suffering under mental anguish. But I will not dwell too long upon their virtues; suffice it to say, that they redressed the injured, relieved the destitute, and protected the fatherless and the widow.

The master of Marwood experienced no greater enjoyment than seeing his young friends happy around him: he was at the head of all the noisy games which made the old hall ring with our childish merriment.

I think I see him now, seated in the large old porch, relating to us stories of olden time, which he knew so well to recount; while ever and anon would wave a branch of roses or jessamine, which crowned the old stone entrance, and intercept the rays of the evening sun. Oh, they were happy days! At the decease of these kind and revered friends, the estate of Marwood fell to a distant relation, who took no delight in the beauties of the ancient mansion, and it became the residence of strangers.

Many years had rolled on, and I heard nothing of the old hall until a few months since, when I was travelling in that part of England in which it is situated. I cannot describe the sensations I experienced on finding myself at the entrance of the scene of my boyish happiness. I dismounted, and tying my horse to the gate, walked towards the house.

It was a cold autumnal evening, and in each chilly blast of wind the dead leaves flitted around me, and fell in showers to the ground, there to join the crisp and decaying foliage, which lay in mimic hills at the foot of their parent stems. Little remained of the once stately avenue; trees, the growth of centuries, had been felled, and lay beside the road, which was disfigured by cart-tracks, and strewed with huge stones, seemingly cast there to obstruct the approach of a traveller like myself.

The appearance of the house deeply excited my sorrow, if not my anger; fain would I have fancied that I was mistaken, but the reality was too strong. Broken and disfigured, the battlements of the towers lay in masses on the ground; and the large gothic windows were obscured by rough boards, that replaced the stained glass, of which little now remained. Desolation there reigned with unbounded sway. I looked in vain for the noble woods and bright clear lakes; all, all had disappeared, save a few scattered oaks, and stagnant pools of water, from which arose clouds of dank vapours.

Shuddering, I turned away and remounted my horse. I will never visit Marwood more; the sight is too painful. "But does not this," I exclaimed, as I closed the gate, "teach me a useful lesson! Does it not show me that all earthly beauties must soon decay, and leave but a miserable wreck to inform the passenger that there once was grandeur—a sculptured urn, or some such frail memorial to mark the spot were youth, holiness, and old age, mingle promiscuously, and sleep a long but not everlasting sleep?" LUSCOMBE.

DEVOTIONAL.

On the Feelings with which we ought to Return from Public Worship.

If it be to the home of youth you return, when the eyes of friends and of parents meet you in love, remember what you owe to them, and what return you can make for the many anxious hours their hearts have known for you—remember what you owe to that world upon which you are entering, where you must either bestow happiness or sorrow, and where the final issue depends upon the principles you are now acquiring, the knowledge you you are gaining, and the habits you are indulging. Remember still more what you owe to Him who called you into being; who has infused into your minds so many noble capacities for virtue, for wisdom, and for happiness; and who has set before you the infinity of progressive perfection, to waken them into life and activity.

If it be to the home of manhood you return, my brethren, consider well what duties it imposes. The years of your youth and your education are past; the years of age and of weakness are approaching. Now, therefore, is the season of real virtue, and of strenuous duty, the noonday of your being, when all your powers are entire, and when the Sun of Righteousness burns above your head, to light you on your way. Beneath your own roof every honor, and every usefulness of your being await you, the honors of the master, the husband, the parent, the friend, and the citizen. These are the duties to which the Father of the universe "sends you away." In confiding them to you, he hath made you no less than "a fellow worker with himself," in the diffusion of happiness to his creation; and, in calling you to their discharge, he is qualifying you for some higher service, in a condition of being where virtue is unknown to misfortune, and where death and sin prevail no more.

If it be to the house of age you are returning, my brethren, where the storms of winter are gathering, and the sun is going low in your sky, there are yet duties which await you, though they are tempered to the failing condition of your being, and suited to the infirmity of your strength. You are come to the evening of your day; "its heat and its labors" are passed, and you are called upon to repose in the cool shade of memory and of meditation. It is now you are to review, with unimpassioned eye, the transactions in which you have borne a part; to instruct the young who surround you, by the long experience you have acquired; and to teach them, with the wisdom of old, that "to fear God, and to keep His commandments," constitute the whole happiness, as well as the whole duty of man. It is now, when passion has ceased, and the illusions of the world subside, that you are called upon to renew that innocence which life has impaired, to repent those frailties which time may have brought, and to rekindle, even under the shades of age, that high and holy spirit, which the inspiration of the Almighty breathed into you the breath of moral life.

There are, however, my brethren, other varieties in the condition of human life, than those of age, and there are other lessons which we may learn from the words we have been considering. In the situations either of prosperity or of adversity, all men are to be found; and every one of us, when we return from the services of this place, are returning either to the house of joy, or to the house of mourning. If it be to the first of these you are returning, my brethren; if the voice of health and joy meet you upon your approach, if honor, or wealth, or power, are the distinctions of your homes,—enter them, I beseech you, with the solemn reflections which religion inspires. Your dwellings are at present in the sunshine of Heaven, and the richest blessings of present time are given you to bestow.—Think, then, how high are the obligations which your prosperity creates! that you are the stewards of the Universal Parent; and that to you the wretched look up for relief, the injured for protection, the industrious for reward, the virtuous for praise, and the world for example. When you pass the threshold of your gates, ask your own hearts, whether, of those to whom so much is gratuitously given, much will not also be required? and if thankfulness spring up in your hearts, on the review of your blessings, mingle with it the humble prayer that you may be enabled to use them as becomes those who are permitted to know the will of the God who gave them.

And, ye my afflicted brethren! ye who are to return to the various scenes of the house of mourning, to meet the struggles of poverty or misfortune, to watch with throbbing hearts, the bed of sickness, or to bend in speechless sorrow, over the bed of death,—return, I beseech you, with all the consolations of this doctrine in your souls. Sad as are the homes to which you are going, remember who it is that "sends you away." Remember that your afflictions "rise not from the dust, but descend from the throne of your Father; that they are ordained for the trial of that faith which may end in joy, and that patience which may lead to glory; that above the shades of present time, there reigneth the Father of Eternal Light; and that the noblest virtues which blossom in eternity, are those which sprung beneath the tears of adversity. Remember still more, that he who now sitteth on the right hand of God, was only "made perfect by suffering;" that he has led the way before you from earth to heaven; and that, in calling you to be partakers of his suffering, he calls you also to be partakers of his glory.—*Alison's Sermons.*

MISCELLANEOUS.

RELIGION—A SOURCE OF HAPPINESS. There is no subject in all the range that an intelligent being can take below the skies, so fascinating as true religion. All other subjects after a while weary us, and are altogether incapable of yielding that satisfaction which we often need and without which, we are poor, and dark, and lonely. For, after all, what is the world's frown or smile, or indeed even friendship's warm embrace, and pleasant looks, and delightful intercourse? What is any thing in these low grounds? be it sad or joyous, prosperous, or adverse, life or death, without the pure consolations of the gospel the glorious hopes of immortality? O there is something from the religion of the Redeemer that lightens the heart's sad burden, and buoys us up above the waters of affliction. In vain, while under its influenee, do the storms rage and the winds blow—in vain do blackening clouds fling their murky shadows across our path, and the lightnings play around our head. Religion, heaven's messenger, on wings of love, flies to our relief Her hand smooths the ruffled brow of the contending elements, commands the surly winds to be still, catches up the lightning's bolt ere it destroys. —*Philad. Eve. Post.*

SECRET PRAYER. The following extract from the diary in the life of Toplady has been so often verified in my own experience, that I send it to you, in hopes others may be induced by it to give their first thoughts and affections to God, when they rise in the morning, and not hastily leave this most important of all duties, for any worldly cares;—"Before I came out of my chamber to-day, I was too hasty and short in private prayer. My conscience told me so at the time; and yet such was my ingratitude and my folly, that I, nevertheless, restrained prayer before God. In the course of the day, I had great reason to repent of my first sin, by being permitted to fall into another. It is just, O Lord, that thou shouldest withdraw thy presence from one who waited so carelessly on thee. May I never more on any pretext whatever, rob thee, or deprive my own soul of thy worship; but make all things give place to communion with thee."—*N. H. Rep.*

ADVICE. It is observed that the young and the ignorant are always the most violent in pursuit. The knowledge which is forced upon them by longer acquaintance with the world, moderates their impetuosity. Study then to anticipate, by reflection, that knowledge which experience often purchases at too dear a price. Inure yourselves to frequent consideration of the emptiness of those pleasures which excite so much strife and commotion among mankind. Think how much more of true enjoyment is lost by the violence of passion, than by the want of those things which give occasion to that passion. Persuade yourselves that the favor of God, and the possession of virtue, form the chief happiness of the rational nature. Let a contented mind, and a peaceful life, hold the next place in your estimation. These are the conclusions which the wise and thinking part of mankind have always formed.—*Blair.*

MOTHERS. A pious, intelligent, and faithful mother, is the greatest earthly blessing that a merciful providence can bestow on a child. If she performs her duty, her offspring will rise up and call her blessed. It is evident from the biographies of Washington and Dwight, that their intellectual, moral greatness was derived from the blessing of heaven on the instruction and advice of their mothers.—The same is no doubt true of many, if not all the worthies of our land, and the benefactor of our race.

STANDARD OF RECTITUDE. A man should early fix a standard of rectitude in his own mind, should frequently, in private, measure his conduct thereby, should note his deviations therefrom, and at the same time, by his observations on other people, should endeavor to improve this ideal standard, on which however, he should admit no alteration, without the most serious conviction. Such a man will act with confidence—his conduct will be marked with fortitude, while he will obviate the errors of obstinancy.

A REFORM. A respectable physician, who was a member of our executive council not many years since, related in substance the following anecdote. When a young man, I acquired a habit of intemperance; but the admonitions and warnings of my friends, coinciding with my own reason, induced me to make a solemn promise never to drink another drop of ardent spirits. When I felt that gnawing and craving so well known to tiplers, I used to cheat it, and would drink a little hot water, or chew some bitter leaves; nature soon acquired a better habit; I lost my craving inclination for liquor; recovered my reputation and health from the jaws of destruction, and have arrived to a healthy old age. Indeed, as to intemperance, there is no such thing as *tapering off.* No; it must be snapped as a pipe stem; thus I got this habit under my feet, and said he, stamping with his feet, *I broke the neck of it!*—*Nat. Philan.*

PLEASURE. Pleasure is to women what the sun is to the flower; if moderately enjoyed, it beautifies, refreshens, and it improves; if immoderately enjoyed, it withers, violates, and destroys. But the duties of domestic life, exercised as they must be in retirement, and calling forth all the sensibilities of the female, are perhaps, as necessary to the full developing of her charms as the shade and the shadow are to the rose, confining its beauty and increasing its fragrance. Without virtue, good sense, and sweetness of disposition, the finest set of features will, ere long, cease to please—but, where these with the graces are united, it must afford an agreeable and pleasing contemplation.

THE HOLY INQUISITION. It appears from documents that must be deemed authentic, that this infernal tribunal in Spain, during the eighteen years that an infamous wretch, named Torquemanda, was inquisitor general, (to which office he was appointed by the *most pious* pope Sextus VI, and the *most catholic* king Ferdinand V.) no less than 10,220 persons were burnt alive, 6,640 in effigy, and 97, 371 sent to the galley, or to prison: all under the horrible and blasphemous plea of supporting the mild and glorious doctrines of Jesus Christ. The grand total of the priestly murders and persecutions in Spain, are as follows; *burned alive,* 34,658, in effigy 18,049, sent to the galley, 288,214—besides those that were imprisoned, or quietly put to death, in dungeons, by starvation or disease for the *honor of the cross!* And these things are among the "ancient and venerable" institutions that the late Governeur Morris exhorted Spain to 'rejoice' in the restoration of, in a mild oration, which was listened to by a portion, (a little one only,) of the *American* people, in the mad days of party spirit, not many years ago! It seem that the "*holy* inquisition" was first completely organized in 1203, by his holiness pope Innocent III; but it was his holiness pope Gregory IV, under whom it was authorized more fully to murder men, that *Christianity* might abound! There is a great deal of this infamous stuff still remaining in the world, and too much of a disposition to employ the fire and faggot even among ourselves, for the conversion of "infidels."—*Niles' Reg.*

THE PENNIES: *or Omnipotence of Littles.* A celebrated minister from Wales, being called upon some time since to advocate the cause of the Bible Society, at a public meeting, perceiving a number of poor Welsh present, addressed a few sentences to them, in their own language, which were perceived to produce a very powerful effect upon them. This excited curiosity to know the purport of those sentences. "O," said he, "I was talking to them, *about the pennies.* I told them that in passing over the mountains, in my way to this place, I saw the rills running down the sides of those mountains, and I said to them, "Rills where are you going?' 'O,' said they, 'we are going to the valleys to join the streams' Then said I to the streams, 'Streams, where are you going?' 'O,' said they, 'we are going into the river.' 'Rivers,' said I, 'where are you going?' 'O, we are going into the sea, and there we will bear your greatest ships, and toss them about like feathers.' Now I am come to this Society, and I look at the pennies, and I say, 'Pennies, where are you going?' 'O, we are going to the branches.' 'And branches, where are you going?' 'O, we are going to the auxiliaries.' 'And auxiliaries, where are you going?' 'O, we are going to the pocket of the Treasurer in London, and then he will scatter Bibles over the face of the whole earth.' O, my friends, take care of the pennies." *The Pulpit.*

DURABILITY OF CHARCOAL. The beams of the theatre at Herculaneum were converted into *charcoal* by the lava which overflowed that city, during an eruption of mount Vesuvius; and during the lapse of 1700 years, the charcoal has remained as entire as if it had been buried but yesterday.

TELESCOPE. Walter Folger, of Nantucket, has lately constructed a large and elegant reflecting telescope. It is of the Gregorian form, and is elevated on a strong frame, and moved with great facility, by means of nicely adjusted rackwork. It is six feet nine inches in length; the large speculum is five inches diameter; the focal length four feet and a half: And with a power of 450, renders land objects sufficiently distinct and preserves their true colors. The speculums are compounded of the following materials; copper, in the proportion of 32 ounces to 15 1-2 of tin, 1 of silver, 1 of brass, and one of arsenic—composing a very hard metal, extremely brittle and not wrought upon but with great difficulty. The view of the heavenly bodies, which this telescope affords, is truly magnificent and sublime. The inequalities on the moon's surface are defined with an exactness not exceeded probably by the celebrated telescope of Herschel. A few evenings ago, in the course of half an hour's glance at the moon in the first quarter, we could plainly perceive her long ridges of mountains, with multitudes of scattered protuberances and round spots of various magnitudes; some of the latter seemed like vast hallows, others presenting a conical appearance, whose shapes, when seen in a vertical direction, we could compare to nothing but ant hills. This specimen of mechanical skill and philosophical perseverance demands the admiration of every friend of genius and science.—*Nantucket In.*

DUTIES OF CONSOLATION.

JUST Published, at the Office of the Christian Register, THE DUTIES OF CONSOLATION, and the Rites and Customs appropriate to Mourning. nov 4

CHRISTIAN CALENDAR.

JUST Published, the Christian Calendar, and New England Farmer's Almanack, for 1827. Some additional interest is given to this publication this year, by its being furnished with an engraving of the eclipse of the Moon, of May, 11th. In other respects it is substantially the same as the same publication of former years.

MILLARD'S TRUE MESSIAH EXALTED.

THE small tract entitled "The True Messiah Exalted," by Elder David Millard, a preacher of the Christian Society, may be had at 81 Washington street. There are on hand, also, a few copies of his larger work, with the same title. This is a small, 18mo. book, neatly bound in sheep, and may behad on reasonable terms for distribution.
nov 4 4t

NEW SCHOOL BOOKS.

LATELY Published and for sale by the Publisher, J. PRENTISS, Keene, N. H. by RICHARDSON & LORD, and HILLIARD, GRAY, & Co. and by most other Booksellers in "town and country."

The Literary and Scientific Class Book,—Embracing the leading facts and principles of science, illustrated by engravings, with many difficult words explained at the heads of the lessons, and questions annexed for examination, designed as exercises for the reading and study of the higher classes in common schools. Selected from the Rev. JOHN PLATTS' *Literary and Scientific Class Book,* and from various other sources; and adapted to the wants and condition of youth in the United States. By LEVI W. LEONARD.

If this work, the *North American Review* says, after copying the title page and preface, "Is Mr Leonard's plan, and he seems to have filled it out faithfully, and with good judgment." The *United States Literary Gazette* says of it—"This book contains a fund of knowledge, particularly in natural and physical sciences, which we have never seen condensed in so small a compass. The selections have been made with great discrimination, from the best authorities," &c. The *American Journal of Education* observes, —"The Literary and Scientific Class Book is, we think, one of the most valuable School-books that has hitherto been published. It is a work which may accelerate improvement every where; but it promises to be peculiarly useful in towns and villages where there is not convenient access to extensive libraries." —"Mr Leonard has, we think been very successful in adapting it to the use of schools in the United States."—Mr Hale, Principal of the Gardiner Lyceum says, "I think it extremely well calculated to impart a summary knowledge of the principles of science. Wishing you much success in your publication, I am," &c.—Mr Spafford, author of the New York Gazetteer, says, "It is a work of singular merit. There was a want of just such a book in our schools. I commenced, in 1824, the compilation of much such a work—my labor is superseded, and I am glad of it, for the work before me is a better work than mine would have been. I wish thee much patronage and perfect success."—The publisher has also received various other commendatory letters, from gentlemen of judgment and taste.

For sale as above,—*Easy Lessons* for the use of the younger classes in common schools. By Rev. JOSHUA LEAVITT, now of Stratford, Conn. Professor Goodrich of Yale, in a review in the Spectator, says, "The author of the work before us, has done a benefit to the cause of education.—We strongly recommend it to the public as excellently adapted to the end in view."—Professor Eastabrook, of Amherst says, "It is in my opinion the *intermediate book* which has long been needed in common schools." The work is also recommended by Rev. Dr Willard of Deerfield, Rev. Mr Clark of Amherst, Rev. Mr Andrews of Putney, and Rev. Mr Woods of Newport, and other gentlemen

From the Rev. Mr Osgood, of Sterling, Mass. to the Publisher.

DEAR SIR,

The Literary and Scientific Class Book I consider among the most valuable of our school books. I know of none, which contains such a variety of useful knowledge, compressed in so small a compass, and selected with so much taste. It has been introduced into our town schools. I have found both parents and children to be much interested in it. And the remark has been frequently made to me by parents, that "the book is so valuable, that it ought to be in every family in town." The questions at the end of the Lessons tend to fix the attention of the scholars upon the most important parts; and while they acquire a chaste and natural manner of reading, their minds are stored with important knowledge, I know of no better means for raising the standard of education among the common people than the introduction of books of this kind into our town schools.

Yours, with respect,
Nov. 4. PETER OSGOOD.